

The Chronicle and Index

OF THE UNITARIAN SOCIETY.

No. 21, Vol. ii.]

BELFAST, SEPTEMBER 1st, 1882,

[For Gratuitous Circulation

SINCE our last issue we have received from Mrs. Russell, 10s., Mrs. Brydon, 2s. 6d. and Rev. J. Kennedy, 2s. 6d., in aid of the publication and gratuitous circulation of the *Chronicle and Index*. Further contributions for the same purpose will be duly acknowledged.

NOTHING has come of the proposal to hold services at any of our Irish watering-places. The movement was not made early enough, and therefore it failed. It is a pity that advantage is not taken of the large migration of Unitarian families to the sea-shore, year after year, to provide religious services for them. By this means, not only would Unitarians be benefited, but strangers would be likely to avail themselves of the opportunity thus presented of hearing the principles enunciated by the preachers of Unitarianism. We hope that in future such services will be arranged for and carried on.

OUR English friends know the value of these sea-side services. Of late years they have established churches at Southport, Blackpool, and Scarborough, and now they are trying to accomplish a similar result at Douglas, in the Isle of Man. For two years past regular services have been conducted, during the summer months, by various Ministers from England, and during the winter months by an earnest layman residing in Douglas, Mr. John De Maine Browne. The services this season have proved eminently successful, and given great encouragement to the small band of Unitarians resident in the Island. For two Sundays the Rev. J. C. Street of Belfast conducted the worship and had the largest audiences that have yet attended. He spoke words of great encouragement to the local friends, and gave assurances of support in their effort to establish a church.

WE notice with pleasure that Mr. F. Martin Blair, late of Manchester New College and the Home Missionary Board, has accepted a cordial and unanimous invitation from the Templepatrick Congregation, and we wish living prosperity both to the people and the Minister.

THE United States and this country are continually drawing more closely the bonds of union. Longfellow is to have a bust in Westminster Abbey, and Harriet Martineau a statue in Boston, U.S.

A VERY sad calamity has thrown gloom over many families in our small household of faith. The Rev. Professor Carpenter was kindly entertaining many guests at Leath's Cottage, Borrowdale, and among the rest, the Rev. W. A. Pope, of London. Unhappily Mr. Pope fell from the top of the Great Gable and was killed. By his death, his widow and family have suffered a great and terrible bereavement, and the mission work of our churches has lost one of its most energetic Ministers. We hope that means will be promptly taken to show, in a marked and substantial way, how great is the sympathy felt for Mrs. Pope and her family in the unlooked-for calamity which has taken away the head of their family.

THE children of our various Sunday Schools generally get a very happy time during some of the bright days of Summer. This year has been as fruitful of pleasant excursions and days in the country for the children as any of its predecessors. Almost every school has had its festal day, and the children have the memory of a very glad time. We hope that both scholars and Teachers have had much enjoyment, and that the pleasant hours passed together will make their future relations all the happier and more useful.

THE Hopeton Street School has had a great time of enjoyment. On Saturday, August 26th, children, teachers, and friends met together at the schoolroom at 1-30. It was pleasant to see how cleanly and orderly the children were, and how many of them wore the "blue ribbon" of temperance. In orderly procession, headed by Mr. Robb, the children walked to the Carlisle Circus, where special tramcars awaited the merry party. These were soon filled by the children, and in great glee all were taken right through the town to the terminus of the tram-

line on the Lisburn Road. The journey was a very happy one for the children. A few yards beyond the terminus and the gates of Adelaide Lodge were thrown open, by the kindness of Mr. and Mrs. John Ritchie, to the eager party. Here amid newly-mown fields, the shady groves of the orchard, and among heaps of new-mown grass, the children had a fine frolic of games and fun that lasted until the hour of tea arrived, which, served out by the busy hands of Teachers and friends, was heartily enjoyed by the hungry crowd of children. Busy among the helpers were all the Teachers, a number of kind-hearted visitors, and Mr. Street, all of whom did their best to make the day a happy one to all. After tea there were more games, and then there was an adjournment to a spacious barn which had been prepared by Mr. Ritchie, and here hymns were sung, gifts and refreshments distributed, addresses given by Mr. Darbishire and Mr. Street, thanks accorded in lusty cheers to Mr. and Mrs. Ritchie, and to the Teachers, and then with hearts full of joy, and happy recollections, the children formed in orderly procession again and walked to the tramway terminus, where cars were awaiting them. These were soon filled with their happy freight, and in singing of hymns, and with much shouting, the children were taken in safety back to Carlisle Circus, where they wended their way to their several homes after a day full of enjoyment.

ON Thursday, 10th August, a pic-nic in connection with the Vigilance Committee of Second Congregation (Rev. J. C. Street's) was held. The place selected was Crawfordsburn, the party, numbering twenty-nine, proceeding by three o'clock train to Clondeboye. The weather was very favourable, and a most enjoyable evening was spent.

THE time of winter will soon be upon us, when all our activities of Church and School will be in full swing, and everyone will be trying to do his best for the general good. We should like to hear of renewed activities in old centres of life, and of movements being made among those who have hitherto been quiescent. The world is alive with thought and deed, and we must do our best to keep pace with all that is best and noblest in it. Let the motto of all our Churches be, "Upward, and onward."

WE are glad to learn that the new programme of the Mutual Improvement Association of Rosemary Street will be a thoroughly good one; that papers, lectures, and entertainments of a high order are in preparation, and that the Secretaries are in confident expectation of a most interesting Session. The membership of the Society is already very large, but we do not doubt the coming Session will see many additions to the ranks.

WE are informed that the Rev. J. C. Street, who is now away on his holiday, hopes to be back in Belfast ready to begin all his work with the first Sunday in October. On that day he intends to resume his pulpit duties, and to commence his course of Winter Evening Lectures. Friends will please make a note of this. No doubt the young men of the Vigilance Committee will be on the alert and ready to resume their work in connection with the Evening Lectures.

BOOK NOTICES.

Micro-Fungi: When and Where to Find Them.

BY THOMAS BRITTAIN.

SOME of our readers will remember Mr. Brittain who was present at and took part in the proceedings of the jubilee of the Unitarian Society. Mr. Brittain is an active worker in connection with Unitarianism, and also an enthusiastic student of Natural Science. He is the President of the Microscopical Society of Manchester, and during his present term of office he has published the above-named book. It is designed for the use of young microscopists, and is admirably adapted to encourage in them habits of observation. The young student will be full of wonder at the revelations of wisdom and power made by the minute forms of life in the smallest fungi, and will be led up step by step in the ladder of scientific culture. We should be glad to see our young people entering upon studies like this, and they could not do so under a more genial or experienced guide than Mr. Brittain. The book is published for a shilling by Abel Heywood & Son, Manchester, and may be had at our Depository.

Ralph Waldo Emerson: Personal Recollections and Extracts from Unpublished Letters. By ALEXANDER IRELAND. 1882.

THIS In Memoriam Volume is of great interest and value. Mr. Ireland had the good fortune to spend much time with Emerson when he first visited Great Britain. The foundation of a life-long friendship was then laid. During the long years which have since passed the two men grew into each other's souls and learned to love each other greatly. Mr. Ireland was immensely the gainer. He had companionship with one of the loftiest souls of the world, whose thoughts have revolutionized the theology of the United States, and brought about a healthier moral and spiritual life in the nation. The letters published in this volume are of the greatest interest, and will have a permanent value in enabling the true biographer to fix the true position of the great "sage of Concord." Every page of the Book is full of interest, and it should be in the hands of every lover of Emerson.

The book may be had at the Depository for 3/-.

SELECTIONS.

THE REVISED NEW TESTAMENT AND MODERN GREEK.

DR. PASPATI, the leading archæologist of Constantinople, a great authority on modern Greek, and one who is also well acquainted with English, has written a paper on the subject of the revised New Testament from the point of view of modern Greek. He contends that many of the words in the text of the New Testament, though not to be found in dictionaries of classical Greek, are still in ordinary use at the present day, and with the same signification they had at the time the Greek texts were originally written. He states also that no author contemporary with any of the writers of the New Testament is so near in style and language to modern Greek as is the text of the New Testament. He suggests that some, at least, of the difficulties which the Revisers have had to deal with might have been solved had there been a Reviser well acquainted with modern and mediæval as well as with ancient Greek. Though he makes many suggestions for emen-

dations, he yet considers that notwithstanding trifling faults the new translation represents more faithfully than any other in any European language the meaning of the original text. Some of his corrections are already known to scholars. He suggests that no one acquainted with modern Greek would think that the passage translated "It is easier for a camel to pass through the eye of a needle," &c., meant anything else than it is easier for a rope or a cable so to pass through. The passage translated "Let the dead bury their own dead," means in the ears of a modern Greek "Let the wardens or sextons bury their own dead." The guardians of the temples were called Neokori, the dead were their special charge, and the word translated dead is an abbreviation of the word signifying wardens.

The passage in St. Matthew speaking of the temptation of our Lord should terminate, Dr. Paspatis thinks, with the words "get thee behind me, Satan." He thinks that this passage has the authority of antiquity in its favour. It appears in all of the Greek liturgies and most ancient texts. "When therefore thou doest alms sound not a trumpet before thee, as the hypocrites do in the synagogues and the streets." The Greek term, translated "sound a trumpet" is used commonly in modern Greek in the sense to proclaim publicly, and might have been so rendered. In a similar passage, in the sixth chapter, "for they love to stand and pray in the synagogues and in the corner of the streets," the word translated "corner" means "open space," "a place where men congregate," "a square," and might have been translated "in the public squares." The same word is used in the 13th chapter of St. Luke and is likewise translated "streets:" "go out quickly into the streets and lanes of the city." The word translated "worship" in several instances in the New Testament is applied to denote respect paid to man as well as to God. It is used now, and was used in the first centuries after Christ, to signify worship to God, but a simple salute of respect to man, and might therefore have in many cases been translated "to salute." The Pharisees are spoken of as transgressing the tradition of the elders, "For they wash not their hands when they eat bread." To eat bread is the ordinary expression amongst the Greeks to thi hour for taking a meal. They say "we eat

bread" at such an hour. Patients ask their physicians, "Am I to take the medicine after my bread?" Hence, Dr. Paspatis says, the translation should be "For they wash not their hands when they take their meals." "He that speaketh evil of father or mother let him die the death" is simply that the person should suffer the punishment of death. "Well done, good and faithful servant; enter thou into the joy of thy Lord." The word translated "joy" is still commonly in use amongst the Greeks to denote a marriage feast. Formerly it was simply "a feast." Dr. Paspatis therefore suggests that the passage should read, "Enter thou into the feast of thy Lord." The Syriac translation of the New Testament has this proper translation of the word "feast." In the account of the unclean spirits which entered into the herd of swine we are told that they "ran down a steep place and were choked in the sea." The word translated "choke" means also "to drown," and is used in Xenophon in this sense as well as in modern Greek. Xenophon says "those who did not know how to swim were drowned." St. Peter is described as "warming himself in the light of the fire." The last three words are printed in italics as denoting that they do not exist in the original, but the Greeks to this day use the word *phos*, which no doubt means "light," for fire. It would have been, therefore, good rendering of the Greek to have said that he was "warming himself by the fire." Mention is made in the 15th chapter of Mark of "Mary Magdalen and Mary the mother of James the Less." This would have been more intelligible had it been "young James." In the third chapter of Luke, the "chaff" is spoken of in the verse "But the chaff he will burn with unquenchable fire." The word "chaff" should be translated "straw." In winnowing grain in this country the grain and the straw remain on the threshing floor, and the fine part of the straw is blown away by the wind as referred to in the 1st Psalm: "The ungodly are not so, but are like the chaff which the wind driveth away." The chaff cannot be burned, therefore, because it cannot be collected. It is the straw which is to be burned. In the 23rd chapter of Luke the passage occurs "And the Lord said unto the servant, Go out into the high roads and hedges." The word translated "hedges" means "enclosures," or fields, from the Greek verb which signifies "to enclose." "If ye have faith as a grain of mus-

tard seed, ye would say unto the sycamine tree," &c. The word translated "sycamine" is very common to-day, and denotes the mulberry tree. The Latin translation has the proper word *morus*—the mulberry tree. The passage "So when he had dipped the sop he taketh and giveth it to Judas" should be, "When he had dipped the bread." In the Acts of the Apostles, chap. ii., "It is not fit that we should forsake the word of God to serve tables," the text, according to Dr. Paspatis should be simply "to serve at table." The passage quoted from Isaiah in the Epistle to the Romans "How beautiful are the feet of him that bringeth glad tidings of good things" is the ordinary Greek expression still in daily use to signify "How welcome are they who bring glad tidings." "I hope," says the modern Greek, "that you may be well footed," *i.e.*, the harbinger of good news. St. Paul, in addressing Timothy, says, "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." The word translated "handling aright" signifies etymologically "to cut rightly, to pursue a straight course." Dr. Paspatis has no doubt that the word signified in ancient times, as it signifies to-day, not merely "to cut" but "to speak," and the compound word translated "handle-aright" meant then, as it does in an expression of common use amongst the Greeks, to speak boldly and fearlessly. The text should therefore be translated "preaching fearlessly the word of truth," and Dr. Paspatis contends that such recommendation from the Apostle Paul becomes extremely pertinent when we consider that Timothy had been described as timid.

The question is asked in the General Epistle to James, "Doth the fountain send forth from the same opening sweet water and bitter?" "Sweet water and brackish" is the signification that no modern Greek would have any doubt about. Many more examples are given by Dr. Paspatis, but the above will serve to give your readers an idea of the changes which he contends might have been introduced by bringing the light of modern Greek to bear upon the sacred writings. He especially insists upon the fact that while writers of the period when the New Testament was compiled wrote in classical Greek, the sacred writers wrote in the ordinary colloquial Greek, which has been retained, with slight alterations as to the signification of words, down to the present time.—*Daily News*.

IN Manchester, right in the heart of the vast modern city, you find a place two hundred years old, as quiet and still as if there were not a factory within a hundred miles. It includes a noble library of books, to which the whole world has free access, and a foundation in which a great number of boys are educated and fitted for life. More than two hundred years ago Humphrey Cheetham died in Manchester; he was a rich man, and left his riches to found this college and library; and there, from that time to this, through all the changes of time in England, forty or more poor boys have been housed and fed, educated and fitted out for life, and that great library of books has been as free as the air to all who wanted to read them. Now think what glory and praise have come in those centuries to that good name in the good this legacy to Manchester has done; how all the world over, men have lived well and wisely, who could say, "I was one of the college boys in Manchester, and had free access to that library, and its nurture and protection made me a man, when I might have been a mere waif and weed in the great highway of the world!" It touches my final idea of this great, true vine, that Jesus, who once entered into the heavens, left to the world this legacy, by which he is and is to be more intensely and gloriously present in his risen life than he was when Peter and John sat by his side in Galilee, as Humphrey Cheetham is more intensely and gloriously in Manchester, now two hundred and thirteen years after his death, than ever he was in his life.

O, friends, we read these new Lives of Christ that are pouring from the press! We are fascinated by Renan, and bewildered by Strauss. We get a glimpse of his presence in *Ecce Homo*, touch the hem of his garments in Schenkel, and almost see him as he was in Furness, and think how glad we should have been to be near him in his very living presence—to be one of the Twelve, and hear his voice, and touch his hand, and be healed by his power, and lifted by his Spirit to God. I tell you this identification is better than intercourse—to be one with this great vine, as it now lives on this earth; to be one of the branches that draw their life from that vine, that catch the sunlight and rain, grow gloriously towards the heavens, ripen great clusters of fruit, and make the stem glorious in their glory,—this is to know Christ. We cannot read the life of Christ so as to understand it,

until we enter into its spirit, any more than Jefferson Davis can understand the life of Abraham Lincoln. Loyalty to Christ's spirit and work is the best commentary, and the only one that can make Christ altogether clear to us. Go about the Father's business as he did. Send his gospel far and wide; be ye saviours in your degree; take Christ into your hearts, and then there will be very little trouble about him in your minds. But then never forget that, he is the vine, God is the sun.

There is an awful and unspeakable distinction between the two natures. They can never be the same. He is the true vine, and the whole church—all true, fruitful souls—are the branches. Yet as vine and branch alike would be nothing without the rain and sun, so even this most blessed life of Christ in the soul would be nothing without God, his Father and our Father—God over all, blessed for evermore!

FROM *The Life that Now Is*. By R. COLLYER.

A POEM BY GARIBALDI.—A Naples Correspondent writes:—Garibaldi's physician, Dr. Albanese, who is still in Caprera, has found and sent to a Naples journal a poem by Garibaldi, which I have translated into English, blank verse, as faithfully as I was able:

CAPRERA.

(Translation.)

Caprera, December 13, 1876.

Upon thy granite peaks—not in the depths
Of Royal palaces—I feel the breath
Of liberty—oh, my lone isle, Caprera!
Thy bushes are my park—and unadorned
But safe alodgment thy imposing mass
Gives me, untainted by the servile crowd.
Thy few inhabitants are rough and rude
As the stern rocks that form thy darkling crown,
And like them, proud—disdain to bend the knee.
The rushing hurricane in this retreat,
Where slave nor tyrant finds a resting place,
Is my sole concert. Horrid are thy paths,
But by the rolling wheel of insolence
I am not crushed, nor is my pure brow
Splashed by vile mud. Far from all lies, I here
Th' infinite contemplate; and when my eye—
Forerun by thought—circles the spaces vast,
To the recesses of this azure dome
That worlds encloses, to the infinite
Intelligence—I turn with deepening sense
Of gratitude..... (illegible).
For it bestowed upon me th' immortal spark
Which makes me ever kin to the Eternal.

—G. GARIBALDI.

FOR A FLORAL SERVICE.

—o—

WORK AND PRAYER.

—o—

TUNE—"The Bright For Evermore."—SANKEY.

AND now we stand amid the flowers,—
 New-births of soil and sod,—
 And children's voices join with ours
 To plead Thy help, O God !

CHORUS—We will work, and we will pray,
 And be glad that we may ;
 With Thy blessing for each day,
 Cheer us on for evermore !

Our Sunday School, that nurture-place
 Of minds new-sent to earth,
 Must claim our love, and crave Thy grace,
 To quicken human worth.

CHORUS—We will work, &c.

Our Church to-day is beauty-filled,
 But, as the days go by,
 May worship here be duty-filled,
 And fresh as field or sky.

CHORUS—We will work, &c.

And in our Homes, Thy gardens, Lord !
 Where thorn and flower enwreath,
 The more we know, the more we grow
 May faith and reverence breathe.

1882.

—J. J. WRIGHT.

The Treasurer of the Unitarian Society begs to acknowledge the following Subscriptions for 1882 :—

RADEMON.

	£	s.	d.
Rev. J. A. Kelly,	0	2	6
Miss Martin,	0	2	6
Miss Anderson,	0	2	0

And also the following Donation for "The Chronicle and Index."

Charles Cochrane, Esq., The Grange, Stourbridge,	1	1	0
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AGENTS WANTED.

BOOKS.

- SCOTCH SERMONS.** MacMillan & Co. Published at 11/6. To be had at the Depository, 16 Queen's Arcade, for 8/-
- THE STORY OF RELIGION IN ENGLAND.** By Brooke Herford. Published at 5/-. To be had at the Depository for 3/7.
- TALKS ABOUT JESUS.** By M. J. Savage, Boston, U.S.A. To be had at Depository for 4/2.
- PLAY WITH YOUR OWN MARBLES.** And other stories. By J. J. Wright. Second Edition. To be had at Depository for 9d.
- JESUS OF NAZARETH.** By Edward Clodd To be had at Depository for 4/6.
- THE LIFE AND TEACHINGS OF THEODORE PARKER.** By P. Dean. To be had at Depository for 2/-
- STORIES FROM THE LIPS OF THE TEACHER.** By O. B. Frothingham. To be had at Depository for 1/6.
- YOUNG DAYS.** One penny monthly. Last year's volume for 1/2.
- THE BIBLE OF TO-DAY.** By John W. Chadwick, New York, 1879. To be had at the Depository for 6/2.
- THE LIGHT OF ASIA or the GREAT RENUNCIATION.** By Edwin Arnold. Fifth Edition. May be had at the Depository for 2/-
- DISCOURSE ON MATTERS PERTAINING TO RELIGION.** By Theodore Parker. It may be had at the Depository for 1/6.
- TEN SERMONS OF RELIGION AND PRAYERS.** By Theodore Parker. To be had at the Depository, for 2/-.
- STORIES FROM THE BOOK OF GENESIS.** By Richard Bartram. It may be had at the Depository for 10d.
- SPRING SUNBEAMS.**—Second Edition, 1d.
- PHILOCRISTUS.** Published at 12/-. May be had at the Depository for 9/-
- THE LIFE OF JESUS.** For Young Disciples. By J. Page Hopps. May be had at the Depository for 1/-.
- THE FAITH OF REASON.** By J. W. Chadwick. Sold at Depository, for 4/2.
- WHAT MUST I DO TO BE SAVED?** By C. J. Street, M.A. It may be had at the Depository for 1d, and on cheaper terms for distribution.
- TRANSYLVANIAN RECOLLECTIONS.** By Andrew Chalmers. Smart & Son, London. It may be had at the Depository for 2/4.
- RABBI JESHUA :** An Eastern Story. London : C. Keegan Paul & Co. The price of the book at the Depository is 2/10.
- WHAT MUST I DO TO BE SAVED?** By Colonel Robert Ingersoll. Third Edition. price 3d.
- LOSS AND GAIN IN RECENT THEOLOGY.** By Dr. James Martineau. This book may be had at the Depository for 10d ; also, with Appendix for 1/2.
- POSITIVE ASPECTS OF UNITARIAN CHRISTIANITY.** Copies at 1/- each. May be had at the Depository.
- BELIEF IN GOD : AN EXAMINATION OF SOME FUNDAMENTAL THEISTIC PROBLEMS.** By M. J. Savage. May be had at the Depository for 4/6. By post 4/9.
- THE SUNDAY SCHOOL HYMN BOOK.** Third (Revised) edition. London : Sunday School Association. May be had at Depository for 6d.
- LATTER-DAY TEACHERS.** Six Lectures by Richard Acland Armstrong, B.A. London : Kegan Paul and Co. May be had at the Depository for 2/2 ; by post 2/4½.
- WHY I BECAME A UNITARIAN.** By R. Rodolph Suffield, (Third Thousand). May be had at the Depository for 2d.
- THE RELIGION OF HUMANITY.** By O. B. Frothingham. Third Edition. New York. May be had at the Depository for 6/6.
- JESUS OF NAZARETH AND HIS CONTEMPORARIES.** May be had at the Depository for 10d.
- THE LEGEND OF THOMAS DIDYMUS.** By James Freeman Clarke, Boston, U.S. May be had at the Depository for 5/6.
- THE CHRISTIAN RELIGION :** An Inquiry. By Colonel Robert G. Ingersoll. Price 3d.
- REVISED TEXTS AND MARGINS.** By Dr. Vance Smith. May be had at the Depository for 10d.
- SACRED SIMILES.** By P. E. Vizard. May be had at the Depository for 10d.
- STORIES FROM THE LIFE OF MOSES.** By Richard Bartram. May be had at the Depository for 10d.
- SHORT SERMONS TO CHILDREN.** By Three Cousins. May be had at the Depository for 10d.
- THE BIBLE : A LECTURE** by the Rev. Frank W. Walters. 16 pp. Price 1d. May be had at 5/- per 100 for circulation.
- CREED AND CHARACTER :** A DRAMA in Three Acts, by Rev. C. J. Street, M.A. Price 6d.
- WHAT DO I LIVE FOR?** A Sermon by James C. Street. Price 3d.
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- A SMALL BOOK OF GREAT THOUGHTS :** COMPILATIONS ON PIETY AND MORALITY. By Peter Dean.
- NATURE AND LIFE; and THE LIFE THAT NOW IS.** In one Volume. By Robert Collyer, of New York.

Circulation of the *Chronicle and Index*.

There must be many friends, who regularly receive a copy of the *Chronicle and Index*, who would be glad of an opportunity of contributing a small amount to aid in defraying the cost of its publication and circulation. We should be glad to receive such aid, in any amounts, however small. Contributions will be gladly received by Rev. J. C. Street, Unitarian Depository, Queen's Arcade, Belfast.